

THE BRETHREN'S EVANGELIST.

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A Religious Weekly,
Having the BIBLE for its Creed.

H. R. HOLSINGER, Editor.

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A SURPRISE PARTY.

What it is, and how it is managed.

The meaning of the word party, as given by Webster is: "A set of people gathered for a particular purpose common to them all; an assembly, especially a number of persons invited for a social entertainment; a social assemblage, a company." This will make quite clear what a party is. The first of the above definitions is the one exactly suited to the purpose of which we are writing, namely: "a set of people gathered for a particular purpose common to them all." Surprise means: "To come or fall upon suddenly and unexpectedly to take unawares; to hold possession of; to strike with wonder and astonishment, by something sudden, unexpected or remarkable, either in conduct or language, or by the appearance of something unusual. To throw the mind off into disorder by something suddenly presented to the view or to the mind; to confuse. Hence a surprise party is a set of people gathered for the purpose of taking somebody unawares, to strike him with astonishment, and to throw his mind into disorder and confusion. Now that is what a surprise party is, according to Webster, and "we agree with Webster." And that kind of an arrangement was had at the house of the editor of the EVANGELIST, and we will tell our readers about it, and we hope they will indulge us in this bit of personality.

Everything went on about our house in the even tenor of its wanted way, so far as we could see at least, up to last Thursday noon. We returned home to dinner as usual with some oysters to purchase which a friend had given us some money, brother Mason's being with us for dinner. We opened our front door and walked in, when lo and behold, the house was just crowded with people! The sitting-room, parlor, kitchen and a bedroom all were full. And we were surprised, that is we were taken suddenly unawares, struck with astonishment, confused and thrown into general disorder. Indeed we were never so confused since we were married. We didn't know what to say or how to conduct ourself. If we just had a few minutes notice of the affair, to collect our mind as to what was proper under such circumstances, we might have collected a few feeble remarks of some kind; but we hadn't, and so we were speechless. We do not know whether we said the familiar "How d'ye do!" for we were so confused. We had never been surprised in such a way before, and were never present when any one else was similarly taken. If we had it to do over we know exactly what we would do. We would say "brethren and sisters, neighbors and friends, I am happy to see you all. You have taken me unawares, I have indeed surprised me; but the confidence have in your honor and Christian character, as well as the evidence of your kindly feeling pressed by your friendly countenances, assure that you have no evil design in thus taking possession of my quiet home, and throwing me into general confusion. I forgive you and bid all a hearty welcome. Make yourselves at home. But as it was we didn't say anything, but just crowded out to the kitchen deposited our oyster bucket, and by that time gathered sense enough to perform the common courtesies of a host, and commenced to shake hands all around. By that time we got around, we were master of the situation. There were fully half a hundred hands to shake.

Then dinner was announced, and we began to wonder where withal we should feed all these people; but sister Holsinger assured us there was plenty without the oysters. She took us to the pantry, and showed us the flour, meal, dried fruit, canned fruit, meat, (sausage, which was a wicked joke) bread, pies, cake, sugar, coffee, a cake basket, and a variety of other good things, and the tables spread and richly furnished, and a lot of the finest potatoes we ever saw, in the cellar. In due time dinner was over. And immediately after dinner the happy company began to scatter, for some of them were connected with the college, and had duties to attend to, some had other business and others had quite a distance to return to their homes, for there were about eight persons from the Fair Haven church. But before the company dispersed we were still further surprised by the presentation of a liberal sum of money, which was equally divided between sister Holsinger and myself. This, too, we received rather awkwardly but none the less gratefully. The party now having carried out its purpose, they had surprised us,

confused us, and gently restored us again to our usual equilibrium given us a liberal donation, and having no further business on hand, the party dispersed. The following persons were in the party:

Wm. Kiefer, Sarah Kiefer, Daniel Miller, Sarah Miller, Milton Painter, E. F. Swihart, E. Mason, Rebecca Mason, Glenn Mason, H. F. Hixson, Anna Hixson, Methy Hixson, Joseph Shoemaker, Betsy Shoemaker, Betsy Markle, B. J. Meyers, Mildred Meyers, Barbara Pollock, Harvey Pollock, Mary E. Pucker, Lydia Willis, Sister Yeater, Richard Arnold, Salie Arnold, Ida Arnold, Annie Arnold, Lizzie Arnold, Annie Gilliam, H. K. Myers, Hannah Myers, Mary Myers, Louise Billhimer, Mrs. Billhimer Sen., Nancy Shoemaker, Peter Newcomer, Mrs. Peter Newcomer, Master Newcomer, Prof. Mykranitz, Mrs. Mykranitz, D. L. Brumbaugh, U. D. Gnager, Cyrus Yost, Mary M. Sterling, Amanda Baker, Minda Worst, Mrs. Hersher Prof. R. C. Ward, Dora Hegler, Addie Swick, Lydia Murray, Nora Murray, Isaac Murray, Ordella Symington.

We heartily forgive our kind friends for the confusion and consternation into which they threw us by their unexpected visit, and humbly thank them for their liberal donations, and invoke the blessing of the Father of Mercies upon them and invite all to come again, but if they please we should prefer previous notice of their intentions, especially when so many are coming at a time. We would be better prepared to entertain them, or to be entertained by them.

WORKERS WANTING WORK.

Brother John Nicholson, in a recent letter says: "Our young converts are holding prayer meeting every week at different places: so the good work goes on." That is as it ought to be. As soon as people are converted they ought to be doing something for the Master. It is said of brother Spurgeon, that when he has received a member into his church he immediately asks him or her, as the case may be, "Well, what department of Christian work would you prefer to be engaged in?" Every body is put to work at once, before learning to be idle. Let all do something. The most unpretending and the most humble can find something to do. Perhaps that is the trouble; there is not humility enough. People are not humble enough to do what they can do; they are aiming to do something great. If they could preach to crowded houses they would be willing to work; but to go around to private houses and hold worship with the poor, or assist in holding prayer meetings, or preach in school houses, is too small a business for them. Let us all learn more of the Christ-like humility, and be willing to make ourselves useful. We were glad to hear such good news from brother Nicholson, and his young fellow members. Hope brother Swihart will leave such indications of genuine conversion in the wake of his revivals everywhere. And may all our evangelists profit by the example. That is one of the features of progression in religion. We must grow, advance, learn, learn to live to work, to become useful. Every church should have a prayer meeting, and every member of the church should take an active part in the prayer meeting. The young members especially, should be induced to take hold of the work. It does young members much good to lead in prayer. It commits them to Christ; makes them feel that they are actual Christians. We have too many theoretical Christians, and not enough of the practical kind. They are like the amateur printer. They can talk about printing; but we want a man who has handled the types. He knows how to take hold of work. So with the practical Christian. Let there be a general revival in this part of the brotherhood. Wherever our

are doing good work, let them see to it that members are put upon a self-support before they go away. If there is no action, let there be a social meeting. Let the members take turns in leading meetings. Some can write essays on topics; others can prepare short lectures on scriptural passages, and be useful and all may be edified. In some special talent may become developed and useful men and women added to the church. And we need them. We need them everywhere; in the minsterstand; in the Sunday-schools as superintendents and teachers, and writers of suitable tracts for children; in the field of literature as contributors and correspondents to our EVANGELIST, and as authors of books in defence of the truth and the advancement of the church. Then let us be up and doing. Let us:

"Work for the night is coming;
Work thro' the sunny noon;
Fill brightest hours with labor;
Rest comes sure and soon.
Give every flying moment,
Something to keep in store;
Work for the night is coming,
When man works no more."

All subscribers who do not expect to change postoffices during the year 1889, and where there is but one name to a postoffice, will please indicate the fact. Such papers will be put up in single wraps, with the address printed upon it in large plain type.

President John Taylor, the official head of the Mormon Church, is preparing an elaborate statement of the political and social attitude of the Latter-Day Saints, for the January number of the North American Review.

Editorial Miscellany.

Please send cash with all orders, and thus save us much clerical labor and precious time.

Another issue will complete this volume. There will be no paper issued for the 26th of December.

We are happy to say we have been successful in securing a number one compositor for next year.

Last week's paper came out a day late; this week we are on time, and next week we may be a little earlier than usual.

Brother Orlando Allenbaugh, of P rryville, Ohio, has purchased a farm near Hudson, Iowa, and expects to move upon it next spring.

Brother James Skelley, of Milford, Indiana, paid us a visit last week and remained over Sunday, making many friends among the brethren and sisters of Ashland.

Two more have been added to the Brethren church at Hudson, Iowa. Brother J. H. Worst is holding meetings there. May the Lord bless his labors.

Brother Isaac Kilhefner preached at Mansfield last Sunday evening, and then took the train for Pioneer, Ohio, where he expects to preach for some time. His friends may address him at that place for a week or two.

In our notice of the removal of Doctor Dunham's several weeks ago, we said they had located at Lansing, which should have been Grand Rapids, Michigan. Our readers will please make a note of this, especially any brethren that may reside in the vicinity of Grand Rapids, Mich.

At a series of meetings, conducted by J. C. Cripe at New Troy, Michigan, and which closed on the 29th of November, brother Wm. Smith united with the church, and seven were baptized and one awaiting baptism. From there brother Cripe went to Mud Creek, Indiana, to hold meetings, for which information we are thankful to Bro J. H. English.

Our Annual will not be ready until shortly before New Year, but will appear in good time for use as an almanac for 1889. It will be a valuable book to all who are interested in the chronology of the church, as it contains many historical facts of persons and events connected with the Brethren church, the German Baptist and the Old German Baptist church. Only a small edition will be published, and those who wish to secure a copy should order soon. Price 20 cents, or \$2.00 per dozen.

A brother informed us lately of how an old elder accounted for the origin of the name Tobacco. He said when our first parents named the plants in the garden of Eden, that Adam put his toe to a plant, and Eve gave it a name. When Adam's toe pointed to the weed in question, Eve refused to name, therefore Adam drew his toe back—hence the name toe-back. Of course he thought the third syllable would be added in the natural course of events. We mention this merely to show how ridiculous some people will try to account for the origin of things. These ideas, no matter how foolish and unreasonable they may be, are entertained and repeated so often until they are accepted as facts.

The editor of the eastern department in a late number of the Gospel Messenger, tells his readers that while recently traveling on the cars he met a Southerner who was coming north to visit a sister who had married a Northerner. This circumstance, he says, caused him to think of the prophecy: "And the—(North) and the—(South) shall lie down together and a little child shall lead them." Looking up the passage referred to, we find that the North is represented as a wolf and the South as a lamb. We leave our readers to form their own conclusions how appropriately the prophecy applies to the circumstance. This wresting of scriptures to suit the ridiculous whims of ignorance and superstition is becoming too common, and it is high time that the Christian world should frown it down. Scriptures should be reverently handled.

One of our ministering brethren writes us thusly: "I am glad that your wishes were gratified on the Turkey question, but I do not see why an editor's turkey coop can be filled while a preacher's remains empty. Perhaps some one can tell." We do not know any one better qualified to tell than just ourselves. For we are also a minister as well as an editor, don't you see. The first reason is that ministers are most always asked out to dine with some of their members on such special occasions. Another is, that, getting a good support and having lots of spare time to himself he can raise his own turkeys, or has money to buy them. And this every one knows so well. Still another reason, and perhaps this is the main one: "they are too proud to ask for them. Ministers are a dignified class of men, and have a reputation to maintain. They forget that it is only upon asking that the promise of receiving is given. We editors are known to be poor, and the public expects

to support us in some way, and we know it too, hence when we need anything we make our wants known, and they are readily and bountifully supplied. Perhaps if our needy ministering brethren would announce it publicly after services at a few places, that they were short of a turkey for Thanksgiving day, or Christmas, or were in need of any other comforts or luxuries, they would be served as liberally as we are. At any rate they might try it, before they accuse the public of partiality or favoritism. We are happy to notice that our brother rejoices in our success. We were a little fearful that it might arouse the jealousy of some.

Correspondence.

From New Enterprise, Pa.

We preached our last sermon at New Enterprise, Pa., Saturday evening, December 1st. Immediate results; fifteen added to the church by relation and baptism. We had an enjoyable meeting. Our communion on the evening of the 24th was, to say the least, as enjoyable as I ever attended. The large church with a seating capacity of about one thousand was filled, and better order and interest I never saw. There were about sixty-five communicants. Ministers: Yoder, Crofford, Wineland, Replogle, Snyder and your humble servant. Brother Yoder preached for us on Monday evening, brother Crofford on Sunday morning. Then taking their departure, we continued until the evening above referred to. Early on Sunday morning we repaired again to the stream, and witnessed the baptism of two young sisters, by brother Replogle. This was a beautiful finale to our meeting. On Thanksgiving day we attended the services of our conservative brethren. Of course it being a day set apart for all Christians to observe, we went expecting to assist in the general thanksgiving services; but we didn't. We sat and listened to a discourse delivered by one S. A. Moore. He seemed to let the Executive's proclamation severely alone, as we did not hear a single sentence in his prayer or discourse, relative to the occasion. He was followed by Elder Joseph Replogle. It was soon apparent that "church troubles" had become chronic with Joseph, and suffering perhaps from biliousness, he emitted a good portion of bile; then feeling easier, he quit. After services we advanced forward to meet our brethren, when we were greeted with that "jockey-stick" reception, so peculiar to conservatives. We never were but once treated so uncourteously, and that was in a Roman Catholic church in Huntington county, Pa. A few months ago a committee went to New Enterprise, composed of Quinter, Sell and Buckalew, and expelled 12 members. In September we went there and assisted in organizing a Brethren church, of twenty-four. To-day they lack but one of half a hundred. Around that little nucleus of brethren and sisters, with old brother Jacob Furry moving among them as a father, has gathered a little flock that adorns the churches of the brotherhood with one of its brightest jewels. And, Bro. Editor, when you come to New Enterprise, and you see brother "Jake" Replogle draw his tuning fork from his vest pocket, and the brethren and sisters begin to sort of straighten up in their seats, and if your coat is buttoned, unbutton it at once, and give your heart room to expand—it's a foretaste of "the sweet by and by." God bless our brethren and sisters of Enterprise. And—will we hear you sing up yonder? Fraternity

WILL L. SPANOGLE.

Martinsburg, Pa.

To the Young Women.

To all the girls who chance to read our paper, would I speak, and address you as my dear sisters: Is it possible, there has been so great a step between our mothers and us to-day, that men should refer to our dejection, and speak of turning their attention, in the midst of other onerous duties, to the reform of woman. O, my sisters, is it possible that we are no longer helps to our brothers; nothing but mere hindrances? God forbid! I know there are many true women among us to-day, who are helping, by lending aid to all who need it everywhere. But there is a suggestion the world over that woman has fallen from the position she occupied in our grandmothers' days. We are all frail human beings, but sisters, we should be the stronger and if we are not what we should be, what we can be, let us reform ourselves, and not wait for man to bring about that desirable change.

A writer in the Phrenological Journal says: "The average woman is unsound. Woman has been humiliated in her own estimation. She does not fully appreciate her own sex. She must run, hide, deceive, pretend, and do all as well as she can with the misfortune and perplexity of sex. By being a woman she is doomed to mortification. Not to be mortified is impossible." After reading the above I asked myself two questions: Is this true, and if true, am I an "average woman"? Surely there is room for